

## Financial Aid 'Hassle' cited by Black Students

BY KAREN STANTON  
ONYX STAFF

When students indicate they wait for some two hours to receive their financial aid vouchers, only to find they're not ready, there's something wrong.

When students say they haven't received award letters a week after the quarter starts, there's something wrong.

When students are notified that the financial aid office never received their Parent's Confidential Statement, but the student has a receipt from the PCS office in Princeton, there's something wrong.

But WHO is wrong? Does the problem lie in the financial aid office, or is it the students?

After inquiring of some 10 to 15 students who received financial aid from Northeastern, the general consensus was the financial aid office needs drastic improvement. After talking with a representative of the financial aid office, the general feeling was there needs to be more cooperation from the students.

Most students interviewed complained of the lack of available or "accessible" information. Lester Payne, 75LA said, "The counselors seem to take everything for granted; they stick everything into one bracket. Then comes the

idea of inaccessible information ..... they don't want to deal with you once you're put into that particular category."

Payne also said there should be more communication between counselors and students. "First, there should be a greater amount of actual counseling with students," he said, "rather than just computing figures. Instead of taking it for granted a student knows what a book voucher is, and how to get and use one, he should be told this by a counselor, or at least have a pamphlet about the different awards, and types of vouchers."

Leslie Shelton, assistant director of financial aid, and counselor for upperclass Black students said he agreed "I agree there is a lack of communication," he said. "The Afro-American Institute tried to conduct a session on financial aid procedures but I don't think it turned out well. There are students who don't know things like book vouchers, and even award vouchers."

All students interviewed said an additional counselor is needed for Black students. "One counselor for every Black upperclassman is too much," said one student who chose to remain anonymous. "Another counselor would cut down each counselor's workload and make for

better counseling," he continued.

Shelton said he didn't think another counselor would be necessary. "The problem is emphatically and demonstratively that a high percentage of late applications are from Black students. This year alone, more than 50 per cent of my applications came in after August," he said.

"Unfortunately," he continued, "Black students are getting a bad reputation for not handing in applications on time, and general honesty. It's getting to the point where they're turning off the counselors in the office."

Other students indicated rigid bureaucracy was a major problem in the financial aid office. Carrie Gossett, '76, Speech and Hearing, said, "Why must we fill out the N.U. application before going on co-op? What happens if you make less than you had planned and indicated?"

Carolyn Baptista '75 Ed., said, "Blacks on campus are given too much of a hassle when it comes to receiving aid. Before trying to ask for the required funds necessary to pay their bills, one must first try to deal with their counselor."

Shelton indicated there is a problem with honesty. "When a student comes in and says there has been a



LES SHELTON (A Dee Satterthwaite photo)

change in their income, it is necessary to check it because students do lie, and this takes away from other students who do have a legitimate need.

"We had one student come here and say he had absolutely no funds and needed more money. Later, his mother called and asked what happened to the check she had sent to cover his bills. Things like this make everyone want to give up."

One student offered a solution to the "line-waiting syndrome." "If students were divided up alphabetically and given

assigned days to pick up vouchers," said Greta Wilson, '77 Boston Bouve, "students wouldn't have to wait so long, and it wouldn't be such a hassle."

Shelton explained, "We tried that system and found that it didn't work. There were too many conflicts with class scheduling, so students were still coming in to pick up their vouchers two and three weeks after registration day."

"So we found the best method was to have one day and make the students come on that one day."

(KAREN'S COMMENTARY ON FINANCIAL AID APPEARS ON P. 5)

## Student Gov. under re-organization

BY ILEEN DOTSON  
ONYX STAFF

The Student Government Reorganization Committee expects to have its new constitution ratified and to have a working Student Federation by the end of October.

The Committee, established last Spring when the Division A Student Council abandoned its constitution worked feverishly in August to salvage some old and to construct some new ideas for the student government.

Under the new constitution, the Student Federation will centralize power, eliminate overlapping duties and centralize information and publicity, according to Robert Awkward, Vice-Chairman of the Committee.

Awkward, a veteran student government member, said the new plan will correct and safeguard against those things that led to the Division A dissolution.

The Federation will be

the legislative body in student affairs and an advisory body in areas concerning academic policies.

Other responsibilities of the Student Federation include recommending strikes, organizing the freshman class and making it a part of the Student Government, approving all fund-raising drives in which organizations and individuals request contributions from the student body, acting on all petitions presented to it, and running referendums.

The Federation will differ from the Student Council in several ways, according to Awkward. Members will be accountable to the body and expected to be active in Federation affairs.

"In the Student Council, no one was accountable to anybody after elected," Awkward said. He added that anybody could be elected to the Student Council if he got enough signatures on a petition.



BOB AWKWARD

Discussion on membership has centered around two ideas: by heads of organizations or by majors.

Awkward stressed that membership should consist of the heads of major organizations and advisory councils, rather than select two

Continued on Page 2



## A 'Sip and Dip Orientation'

MS. RAMONA EDELEIN (right) addresses members of NU's faculty and Black student body at a 'Sip and Dip' Orientation hosted by the Afro-Institute's counsellors. STORY ON PAGE 2. (A Bob Gittens Photo)





**MYRIELLE D. SMITH**  
'75, has been selected as a finalist for this year's NU Homecoming Queen race. She is one of four contestants.

MYRIELLE D. SMITH

## Following is a list of the Black Students at NU nominated to serve on the Black Student Congress

**NU ENG. JOURNAL**  
Ray Guthrie (rep.) '74  
**WHITE HALL**  
Lauren Banner (rep.) '77;  
Calvin Covington (rep.) '77;  
Mike Frisby (alt.) '77.  
**SMITH HALL**  
Anthony Graham (rep.) '76;  
Duane Little (rep.) '75; Harold  
Blake (alt.) '77.  
**STETSON W. -- Marlene**  
Sheila Kirk (rep.) '78; Michelle  
George (rep.) '78; Majorie  
Brown (alt.) '78.

**SPEARE -- Myrielle**  
Marsha Pitts '77; Larita Moul-  
tree '78; Faye Thomas '78;  
Sabrina Ware '78; Pauline  
Grooms '78; Cheryl Davidson  
'78; Anne Miranda '78; Melody  
Douglas '78; Alese Connally  
'78.  
**HEMENWAY [153] -- Myrielle**  
Augustus Janey, Jr. '78;  
Walter Rainis -- '78; Greg  
Prioleau '77; Bill Trumpler '77;  
Myrielle Smith.  
**ONYX -- Ted Thomas**

**96, THE FENWAY -- Marianne**  
Marianne Mann (rep.); Debbie  
Bernard (rep.).  
**STETSON E. -- Myrielle**  
Carolyn Baptista '75; Adrienne  
Greene '77; Barbara Blakeney  
'78; Pam Knight '76; Winnie  
Day '78; Glynis Reid '78.

**LIGHT HALL -- Barry**  
Douglass Harnette (rep.) '75;

**MELVIN Hassan**  
Irving Bell '77.

## Freshman Class only 7% Black

BY RENEE HOLMES  
ONYX STAFF

In recent years, there has been an increase in the amount of Black high school graduates who have gone to college. One of the major reasons for this has been the change in the attitude of white colleges towards accepting Black students.

The percentage of Black freshmen at Northeastern has been approximately 10 percent of the class.

According to Norma Woods, assistant director of admissions, this year's freshmen class is comprised of only 7 percent Black students.

Besides a change in white attitudes, one of the chief reasons for this decline has been Northeastern's limited recruitment.

Currently Mrs. Woods recruits Black students in the New York-Connecticut area and the Harrisburgh-Philadelphia area. She expressed a desire to increase the amount of places that recruitment takes place.

"I would try to get more students....if I can go to the places I want to go to." Among the places that Mrs. Woods would like to add are New Orleans and Atlanta.

A third possible reason for the decline in the number of Black freshmen is financial aid. Previously, Northeastern waived the \$15 fee for Black students. This was

abandoned in 1971, because there was an over abundance of applications. Mrs. Woods indicated that a large percentage of these were from people who were not serious about applying to Northeastern. By making all students pay the application fee, Mrs. Woods believes it "will give them the straight idea....get the deposit in and we'll know they're serious about coming."

Mrs. Woods also indicated that most students that drop out of Northeastern do so for academic reasons. As far as dropping out for financial reasons, she stated that, "if they need it they should get it....all channels are open to them."

In order to ensure reasonable amounts of Black students enter Northeastern, a committee known as the Afro Committee was established. It is comprised of two representatives from the admissions office and three representatives from the Afro-Institute.

Each person on the committee evaluates the applicants, who are, what Mrs. Woods calls "shaky on qualifications." The committee determines on the basis of these evaluations if the students should be accepted. If they are accepted there are two qualifications that they must meet. First they have to attend the summer program and secondly

they have to attend mandatory tutoring sessions during their freshmen year.

Approximately 45 students took part in this summer's program, Project Ujima.

One student in the program, Cynthia Dixon stated that the program helped prepare her for college.

"If I didn't have the math that I had in the summer program, I wouldn't know what I will be doing now....it prepared me for college."

Another student in the program, Andrea Smith affirmed the utility of Project Ujima. "I got a whole lot out of it...the tutors and teaching staff really cared."

Sharon Ragsdale, a freshmen who did not participate in the program felt that it was probably beneficial to those who participated. "The person may not have been up to par academically...they have the potential, but they didn't apply or were not able to apply themselves in high school," she said.

Project Ujima, recruitment and financial aid are three means that are being used at Northeastern to, as Norma Woods puts it, "widen horizons and seek Black students out."

Any student who is interested in being on the Afro-Committee should get in touch with Alonzo Speight or Dean Ricks.

NORMA WOODS Assistant Director of Admissions (A Bob Gittens Photo)

## STUDENT GOVERNMENT

(Continued from Page 1)

representatives from each major.

Past student councils also tended to be issue oriented, Awkward said. The new constitution will trim the power of one person and separate the executive from the legislative body. Awkward explained that there would be a built-in system of checks and balances to avoid having power delegated to one person.

"What we're really trying to do is to build in some seriousness to the idea of student government," Awkward said.

Standing Committees of the proposed Federation include those of rules, agenda, appropriations, university operations, cultural affairs, community relations, minority affairs, academic affairs, and grievance.

Special Committees are conference, investigatory, task force, and judicial review.

Other possible committees are financial aid, library, co-op, faculty-

hiring, firing, tenure, minority-hiring, banking, dorm operations, health, finance, university spending, cost cuts, increases, and women's affairs.

During the summer, Awkward and Kerry Mangan, Chairman of the Reorganization Committee, sent letters to the heads of major organizations and advisory councils soliciting their participation on the Council.

"We did it that way because we figured these people were more committed. They were already involved with an organization and had leadership ability. They knew the pitfalls of being in such a position," Awkward said.

The Federation will be run by a Steering Committee with a chairman who will appoint his cabinet (press secretary, treasurer and a corresponding secretary) all of his choice, with approval of the Committee.

## Faculty Members meet with staff, students

BY DOUGLAS HALLOWAY  
ONYX STAFF

The Afro-Institute held a Sip and Dip Orientation for students and faculty members on Thursday, October 11.

The Orientation was hosted by Ms. Gloria Blue, a counselor at the Afro-Institute.

The purpose of the meeting was to bring Black students together with the faculty at NU and talk to them informally about problems they may have. Refreshments were served before the meeting and the students and faculty members were encouraged to mingle and talk with each other.

The formal part of the

meeting opened with Ms. Blue welcoming everyone and introducing the faculty members.

Following Ms. Blue, Dean Ricks, director of the Afro-Institute addressed the audience.

Dean Ricks gave a thorough explanation of the Institute's role in the university.

Most of his speech was aimed at the faculty as he put it, "he was tired of the Institute being patronized." Ricks said he wanted the Afro-Institute, as well as his staff, to be respected by the rest of the university. This, he implied, was one of the main reasons for getting together

and meeting the faculty

Ms. Blue felt the meeting was a success, but more students could have attended, although more than 70 Black students, many of whom were freshmen from the Summer program did attend.

Associate Dean of Education, Charles Haley commented that the meeting "was a great success and of great importance to the faculty and the students; this was what was needed for a long time." Haley also said that he had supported the Afro-Institute for a long time and thinks that the rest of the administration should give it full support.

## A Come Together

Brothers coming out of Norfolk prison on furlough are now required to have a ride. Will brothers and sisters volunteer their services once a month to aid them? If so leave your name and telephone number at the Afro-Institute c/o Lotus Perry

## Correction

Due to a typographical error the first word in the tenth paragraph of a story entitled, The Black Caucus and Redistricting, which appeared in the August 21 issue of the Onyx, erroneously read satisfied. The word should have been unsatisfied.



# MUSIC REVIEW : Webster Lewis at NU

BY BOB GITTENS  
ONYX STAFF

As they say, "opportunity knocks, but it won't kick the door in." Well, fortunately, many brothers and sisters had an opportunity to check out a together program recently, when Webster Lewis performed at Alumni Auditorium.

Unfortunately many folks did not, for various reasons, attend the show, which left a disgraceful number of seats empty.

In any case, Webster Lewis performed with the Webster Lewis Trio and an additional three performers.

The trio consists of a drummer, saxophonist-flutist and Webster on electric piano and organ.

Joining the trio was a trumpet player, a conga player, and an excellent vocalist, Jud Watkins.

For those unaware, Webster is one of Boston's foremost musicians. In addition to teaching at the New England Conservatory of Music and working with his trio he also plays with the Tony Williams Lifetime (Tony Williams, former drummer for Miles Davis) and the Piano Choir, a group of light-noted pianists, who did a live recording at the Conservatory.

In spite of the small audience the musicians got into their music and gave a memorable performance.

Although jazz was the basis for much of the music, many of the elements from the wide scope of Black music were tastefully integrated into the program. Jud Watkins did an excellent job on each of the vocal numbers. His powerful voice coupled with his improvising talents made each number, familiar and unfamiliar, a new experience.

The climax of the evening was a number in which the entire group sang a chant while the drummer kept up a constant beat. After a few minutes the players stepped down into the audience and quickly had the crowd standing, dancing, singing, clapping, blowing whistles, and yelling "party."

The spirit hit everyone in the audience, then, suddenly, the lights went out. Yet, it seemed that no one noticed, because no one stopped singing, dancing, or blowing whistles.

After a few minutes, however, the crowd was told that a fuse had blown. On that note the satisfied

audience dispersed.

The concert had been planned by members of the Black Student Congress as the highlight of the Afro-Institutes' Freshman Orientation Program.

Obviously bothered by the small turn-out Webster said that students are

"jive" and that they have got to support each other.

He added that students don't support each other until there is a crisis.

Turning to music Webster said, "Black people have got to hold onto the music."

Continuing, he said, "jazz is being redefined

and not by us."

"We don't have the power to impose a definition," he concluded.

Putting the weight on Black disc jockeys with their access to people and to jazz recordings he said, "the power lies in definition, by using the media we can define the music."

## BOOK REVIEW:

### Charles Chesnutt's "Conjure Woman"

by Joyce Clarke  
Onyx Staff

"Of tales of the old slavery days he seemed indeed to possess an exhaustless store, some weirdly grotesque, some broadly humorous; some bearing the stamp of truth, faint, perhaps, but still discernible; other palpable inventions, whether his own or not we never knew, though his fancy doubtless embellished them. But even the wildest was not without an element of pathos, the tragedy, it might be, of the story itself; the shadow, never absent, of slavery and of ignorance; the sadness, always of life as seen by the fading light of an old man's memory."

The words are those of a white northerner, now living in the south, spoken

through the pen of Charles Chesnutt in his book, "The Conjure Woman." The old man is Uncle Julius, the taleweaver of each story in this collection.

The book is written in the dialect of the North Carolina Negro, during the late 1800s, and includes such voodoo-spiced tales as the "Goophered Grapevine," which tells of a white plantation owner who seeks out "Aunt" Peggy the conjuh 'oman" to request she mix a goopher to "keep de niggers off'n de vimya'd," and how a "noo nigger" eats some grapes and the strange transformation that overtakes his body.

"Po Sandy" is the story of Sandy and his wife Tenie, a conjuh 'oman, who turns him into a tree, at his own request, because he is tired of the

master lending him out to other plantation owners on a monthly rental basis. Ultimately Sandy, the tree, is cut down and sent to the saw mill to be turned into lumber for a new kitchen for his mistress' house. Sandy's spirit is alive and he witnesses the pain of being hewn and sliced, then nailed together.

The African-Southern dialect slows the reader down tremendously because of the phonetic spelling and missing letters; but this style gives so much personality to these stories that good grammar would cause the book to lose its impact and the reader's interest wane.

The reader should not skip the Introduction for it explains the covert intent of the author, who wrote

(A list of new Black Books appears on page Six)

Northeastern University's Music Department invites you to the first in a series of concerts presenting:

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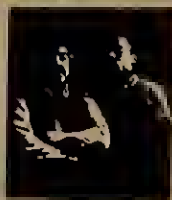
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# EDITORIAL: SENSELESSNESS

It has been some three weeks since 24-year-old Evelyn Wagler was apparently forced to douse herself with gasoline and then ignited by six Black youths.

Her death was a brutal one, and one which left the nation, or at least the white part of it, understandably stunned.

However, the gut-reaction of the nation to Ms. Wagler's death threatens to overshadow her death and what it says to us.

Led by Boston's Mayor Kevin White-whose rabid, raving performance about the "death of the century" deserves the politician's version of the Oscar-the city's power people either consciously or unconsciously succeeded in heightening Boston's already tense racial environment.

If we are to be honest, then we have to admit that there is ample room to believe that Ms. Wagler's death had racial overtones. It may have been an overt statement of racial feelings held by a few of Roxbury's residents. But a lot of Boston's murders had racial overtones-why the sudden interest? Why all the hand wringing? The sudden rending of little liberal hearts?

To make Ms. Wagler's death a "cause celebres" is wrong. Undeniably wrong. And on a deeper level it is nothing more than the re-assertion of the myth of the poor white girl who, in all her grace, fell victim to the heartless heathens; of which the entire Black community in Boston is supposedly comprised.

Furthermore it is senseless for Kevin White to post \$5000 "bounty" for "information leading to the arrest and conviction" of those who are guilty.

What is Kevin White telling us?

That a young woman who was murdered after living in the city for only five days is worth more than Boston's other 95 or so murder victims, some of whom had been taxpayers much longer than five days.

And what of the periphery factors?

1. \$5000 offered to an economically poor community which means

2. basically everyone in the community can use the money.

3. Who will be offered up if the real perpetrators of the crime are not caught?

Ms. Wagler's murder is a tragedy but, then, aren't all murders? What is apparent in this case is that some murders carry more weight than others.

Why wasn't a reward offered for the capture of the white youth who shot George Pratt, a 17-year-old Black youth, through the head?

Why didn't the Boston Globe run three front-page stories in a row when two young Black children were doused with gasoline and set on fire a year ago?

What kept the Herald American from using banner headlines when a young Black boy was shot in the back while running from a policeman in Boston's South End?

Where was Walter Cronkites' touching remarks on Boston's other murder victims?

Where was the FBI when Spanish-speaking families living in D Street Project in South Boston were being forced out by the white youths living there.

As one vehement Roxbury woman said, "if she had been a Black girl, all of this wouldn't have happened."

The statement is, of course, true. And not only is it true but it is sad.

Then, too, one has to wonder about all of the sickening sentiment that

lackless liberals are drumming up concerning Ms. Wagler, but with an ample supply of caution so as not to be branded as latent racists.

Moreover, one is hard put to draw the line between where genuine sentiment ends and begins.

The feeling that the crime was senseless, but there is also the belief that the entire Black community is being blamed for the crime.

Ms. Wagler's death is the outgrowth of some of the things that went into the building of this country. We cannot hide that fact, check the history section of your local library.

What we must do, if survival is a universal goal, is to confront whatever fears exist as openly as possible, and then begin to deal with them.

We have had enough image building exercises, during which Ms. Wagler emerged "Mary Queen of Scots" with blue jeans on.

Too much has already been said about "gangs of Black youths" burning a white girl to death.

But too little has been said about the real crime, the perpetration of racism in America. That is what we all must come to grips with.

HELP THE COMMUNITY

## Attention

Brothers and Sisters

The Onyx staff is sponsoring a Journalism and Creative Writing Workshop. The workshop, which will be held on Monday from 12:30 to 2:p.m., is designed to aid Black students to grasp basic news-writing techniques as well as methods of essay writing. In addition there will be sessions in poetry writing and discussion of poetry. The first meeting will be held on Oct. 29, on the second floor of the Afro-Institute, 40 Leon St., Boston. For additional information call 437-3141.



ROBERT ANDERSON (A Bob Gittens Photo)

## From the office of Dean Ricks

First, I'd like to express my sincere gratitude to the Afro Institute staff and NU Black students for readily accepting me. The true sense of family I feel as a member of the Afro Institute staff was almost instant and immediately erased any doubts I had about being able to deal with Black students in other than a teacher/student relationship.

As Dean Ricks' assistant, part of my job is to conduct the routine business of the Afro Institute and to assume all directorial responsibilities in the Dean's absence. I am also advisor to the Black Student Congress this year. That

doesn't mean I run it; I make suggestions. It's a student organization that works only if you make it work.

Working at this type of job requires a great deal of cooperation from Black students. From the interaction with NU's Black student body, I believe that I'll have no problems and that by working together we'll be able to do the things that best benefit you. Feel free to call on me any time.

Robert Anderson  
Assistant to  
Dean Ricks

## NEWS IN BRIEF

### Suits Filed

WASHINGTON -- The Department of Justice recently filed civil suits to desegregate bars in Florida, Louisiana and Oklahoma.

According to Attorney General Elliot L. Richardson, the suits charged violations of the public accommodations section of the Civil Rights Act of 1964.

A lounge owner in Miami was charged with refusing to admit Blacks, another in New Orleans was said to have served Blacks only in a basement room and through a trap door in the ceiling, and a third bar owner in Altus, Okla. with -- refusing to serve Blacks and racially mixed groups.

The court orders ask for a halt to racial discrimination in the operation of their establishments and require them to post signs that all persons will be served without regard to race. (Dept. of Justice, 10-4-73)

### Back Pay Cited

DETROIT-- A Federal Judge ordered the Detroit Edison Co. to pay \$4 million in punitive damages to Black employees who, according to the judge's findings have been victims of "deliberate" and "invidious" racial discrimination by the utility. Judge Damon J. Keith is Black.

The company's union, Local 223 Utility Workers of America, was also named for their part in helping to maintain Detroit Edison's discriminating prac-

tices in hiring and promotion.

Judge Keith ordered that the money be paid to the court, which would distribute it to persons who had been denied jobs or promotions. It was estimated that hundreds of employees would be eligible for the compensation. (N. Y. Times 10-3-73)

### Black Army?

During this past July, of the 13,117 new recruits signed up for the all-volunteer U. S. Army, Blacks already account for 18.6 percent of the total, with their percentage rising daily.

Parade Magazine asks, "if the Army becomes predominantly Black or reaches a point where it contains a radically disproportionate percentage of Blacks, how long will it be able to generate support from a predominantly white country and Congress? (Parade Mag. 10-7-73)

### Tuition Increase

WASHINGTON (UPI) -- A panel of business leaders recommended that colleges more than double tuitions and require students to pay a larger share of college costs.

The study panel, part of the non-government Committee for Economic (CED), also recommended restructuring government subsidies to allow more low-income students to attend college.

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## SPOTLIGHT

## Guy Washington.. His fight is ours

BY SHIRLEY ETHEREDGE  
ONYX STAFF

"Police brutality" is an abstract term, which in its vagueness leads those who haven't been victims of it to wonder just how rhetorical the term is. This uncertainty might arise from factors of being traditionally instilled with respect for officers of the law and their function of maintaining "law and order" in society. In the wake of the 1960's demonstrations, the excessive use of the term made the cry, "police brutality," less potent in moving people to action. But this dubiousness dissolves when this very real situation comes home to roost and a member of our community: friend, or family member is affected, such a friend is a former Northeastern community member, Guy A. Washington.

Washington, 21, was victimized July 30, 1972 by contempt for the law and individual rights. On this particular evening, Washington and some friends, Wayne Ricketts, Rocky Pinckney, and Andrea Chretien, caught a cab to Mass. Ave. and Washington St.; there was a commotion and numerous patrol cars were on the corner. Ricketts and Pinckney, the first to get out of the cab, were approached and handcuffed by police officers with their guns drawn, and taken away in a paddy wagon.

Paying the cabbie, Washington and Ms. Chretien, puzzled, got out and asked the officers where they'd taken their two friends, and were told that they were taken to the hospital to be identified. As they stood on the corner waiting for Ricketts and Pinckney several policemen returned, handcuffed Washington, and took he and Ms. Chretien to Boston City Hospital for identification. Arriving at the hospital, a man in plain clothes approached them and said Ms. Chretien had nothing to do with the incident. This man, who was later found to be the partner of the injured policeman, Joseph Memmo, had the extreme smell of alcohol on his breath. Only Washington was taken to the injured man's room.

Seemingly, heavily sedated, when asked about Washington was able to shake his head negatively.

Taken back outside to be released, Ms. Chretien and Washington asked what was actually going on and where were their two friends, Ricketts and Pinckney. The officers explained that while off duty, Officer Memmo had been stabbed in an attempted robbery, and Wayne Ricketts had been

positively identified by Memmo, and therefore taken to the District 4 South End Station. Knowing that they could testify that both Wayne and Rocky had been with them at the time of the incident; they asked what they could do to help and were driven to the station to verify that fact.

At the police station Washington's nightmarish experience with "law and order" occurred. While sitting on a bench in the waiting room, they both heard some officer say that they had the knife. A few minutes later several officers burst out of an office across the hall saying, "Where's Washington?" As Guy stood to identify himself he was grabbed, strong armed out and pushed into a room with approximately thirty police officers around; he was kicked and stomped and was haranged by statements as, "You dirty bastard, you dirty nigger, you are going to pay."

After being told to, "get up nigger," he was kicked and punched back on to the floor; then policemen held his legs apart as another prepared to kick him, but twisting to defend himself he was struck in the thigh. More kicking ensued; Washington was pulled up by his hair and struck in the knee with a billy club and his assailant said, "I hope the f--- thing is broken." An officer, who is now known to be a police sergeant, approached him telling Washington that Ricketts had turned him in. The sergeant repeated the statement and poked Washington in the eyes as he turned to look at the officer which he'd been told not to do. The sergeant also banged his head into a bookcase on the wall. Another police officer asked Washington if he was a junky, to which he answered, "No."

In response to his answer, he was struck on the back with a billy club and told, "Say 'no sir' to a white man, nigger." "We shouldn't even book these guys. We should go out back and kill these M---F---. You don't think we can do that Washington?"

The same officer then pulled a chain from Washington's neck, leaving a large welt; threatened him with the billy club, and someone suggested that they burn his "natural" off.

Someone then ordered out the policemen who weren't involved and the police sergeant began to question Washington as to whether he'd been with Ricketts all night and when he answered saying, "yes" a remaining officer said, "For Christ's sake, can't you see these f--- niggers are lying?" Other officers then began to



GUY WASHINGTON (A Bob Gittens Photo)

say that Washington and Ricketts would never get away with what they were charged with.

Then he was asked how he had been hurt and was told, "Didn't you fall Washington?" He was kicked and asked the same question. This time he answered that he'd fallen down his apartment steps.

Finally being allowed to make his legal phone call, Washington called a neighbor to get in touch with his girlfriend; he was then taken to a cell. Shortly after a visit from his girlfriend, Washington as suddenly released.

The sergeant told him that all he had to do to be a free man was to sign the release paper, but as he reached to sign it the sergeant pulled it away and questioned him on how he'd gotten hurt, to which Washington responded he'd fallen down. The sergeant said, "Good, you just remember that. If you think you got your ass whipped tonight, just let me hear about a complaint

or any charges being pressed."

The sergeant also warned him that if he maintained his story of being with Wayne Ricketts all night that he'd be a co-defendant and could be detained. Again Washington was asked how he'd hurt himself, he answered he'd fallen and the sergeant said, "You better pray to God you remember that," and he was released.

Washington was so badly bruised that he had to be taken to Mass. General Hospital for several hours. Not knowing exactly what to do about the situation, Washington contacted a professor he knew at Northeastern and was referred to the Civil Liberties Union of Massachusetts. About a year later, after the acquittal of Ricketts, a complaint was filed with the Internal Affairs Division of the Police Department. Washington didn't let the threats and fear of reprisal stop him

from acting on this matter, as often happens when victims of police brutality feel that they can't win in a challenge with the "machine."

To date, there have been two hearings before Police Commissioner, Robert J. DiGrazia since the trial of Ricketts where he was found innocent of charges of assault with intent to murder. The first hearing, last Sept. was the first public hearing of this nature. Trying to find a room large enough to hold a "public" hearing, DiGrazia attempted to obtain a suite in the John Hancock Building but with the pressure of picketing policemen, the officials of the building denied DiGrazia the suite. In the approximately four hour session, Washington felt that police officers had "packed" the room to intimidate him, since very few people supporting or outside observers were present.

Three witnesses testified: the Deputy superintendent who saw Washington leaf through approximately five hundred photos and positively identify five of his assaulters; the cab driver who had seen Washington unbruised when he let him out at the corner of Mass. Ave. and Washington St.; and Mrs. Washington, his mother. At the second hearing on Oct. 5, 1973, Mrs. Washington, Wayne Ricketts and Ms. Chretien finished their testimony. Another public hearing is scheduled to be held. The date has not been set. Optimistically, Washington hopes much more visible support will be shown for him.

Illustrations like these should be all that is necessary to move us to action. If doubt still remains about the actuality or degree of "police brutality" or one is thoroughly convinced that as an institution, it is "alive and well". React by attending the hearing, whatever your motive. Whether simply to find out what's going on or to show some moral support for Washington, attendance would be appreciated since it seems that the only ones realizing their civic duty and protecting their interests are the police force itself. Information concerning the date and time of the next hearing will be given at a later date.

Many are probably afflicted with a lackadaisical and indifferent attitude, needing an affliction to come to their own backyards before moved to action or becoming concerned about an issue that concerns us all. Hopefully we will all remember that in a society of "law and order," even we, ourselves, can fall prey.

## COMMENTARY: Financial Aid

BY KAREN STANTON  
ONYX STAFF

It is hard to say or pin-point the exact problem of the financial aid system at Northeastern, but obviously, something is wrong. Students and financial aid counselors are not satisfied and each side is blaming the other.

When vouchers are not ready on time, is it because the student has not submitted all the necessary forms on time? If so, then the student obviously has no right to complain. However, there were specific cases where all required materials were submitted some two to three months in advance, and students did not receive their vouchers on registration day. More than one still had not received an award letter after returning to school Sept. 24th.

Communications is a definite drawback to the financial aid office. Parent's Confidential Statements were lost (at no fault of the student), yet they

were not notified until a week before classes were scheduled to begin that the financial office had no record of their income tax form (which in many cases they already had); they would not even be considered for financial aid.

Many students aren't aware of the types of financial aid offered, nor are they certain of the conditions of loans that they take out. This is vital information which every student should know, and perhaps means should be implemented to make certain that every student is aware of these facts.

There is a great deal of bureaucracy in the financial aid office, as in every office. But if these are the requirements, perhaps students should make a greater effort to comply with the requirements.

After all, no one else is going to make the push for you. You Have To Do It Yourself. This is Northeastern University, and at Northeastern you will learn, if you don't know it already... nobody does it for you



Analysis

# Payola; Myth or Reality

BY WALLACE WILLIAMS - ONYX STAFF

"Afro-American music is a billion-dollar industry but its creators see little of the profits."  
Ishmael Reed.

From April 9 to 13, 1973 The Institute of Pan-African Culture at The University of Massachusetts, Amherst, in co-operation with the W. E. B. Du Bois Department of Afro-American Studies conducted a Black musicians conference. The conference addressed itself to delineating the core realities fermented by the recording industry's structural dominance by ethnic groups that are non-Black. The aforementioned conference is pivotal to this inquiry so I will summarise some of its keynote addresses. They moved from "The Historical role of Black Music;" The music business and legal aspects. New compositions and techniques, Drugs and penology as a system of oppression of Black musicians, and Black music as a domestic and international political phenomenon." Writing within the limitation of this article, I concluded that in answering the question raised it would be appropriate for it be answered in the following context. "Payola myth or reality challenges Black music as a domestic and international political phenomenon." At this point a working definition of Black music is warranted. I

would define it as Music created and inspired by the African mentality and culture, its purpose being explicit. If the opening quotation is understood as Mr. Reed intended one immediately sees threatening white clouds developing. Readers may recall recently an expose in *The New York Times* concerning developments in the recording industry, notably Columbia, which "herald" the fireings and countercharges by executives and possibly Justice Department investigation and suppoenas into payola and its marginalities. The radio networks and their affiliates in New York, and adjoining areas were the first to be directed by the District Attorney's Office to furnish data on business dealings or undertakings in all spheres. As network affiliates and recording companies faced with possible subpoenas consolidate a legal posture, interest groups began organizing some political clout under the auspices of Senator Buckley (NY) to determine if grand jury indictments are imminent or probable. As this impasse meanders on, the status quo of the recording industry remains intact, and Black Music

continue to be compromised. Data on broadcasting trends indicate that 95% of the mass media acknowledge an apolitical constituent, the yardstick of the "top forty referrals" is one index used in the "spoon feeding" process employed, in union with the recording industry and the commercial media, to create taste and "solid gold." Remnants of the "referral psychosis" are quite visible on touring the Fine Arts section of the local libraries. "Jazz" an art form of Afro-American culture is not adequately represented. What could be done about this aesthetic or, more or less apolitical phenomenon? Well, in retrospect the trajectory of Black music could be replotted and one would see beginning points of reference in Africa, the West Indies, South America and extending to North America. This so called trajectory if not weighing its actual potency in that order, remains its mode historically. Acknowledging this empirical fact one possible solution is that Black music consumers begin demanding more traditional music, it can be done simply by breaking with the commercial market.

## This Week in Black History

Fri., Oct. 19 -- An all-white federal jury convicted 7 men of conspiracy in the 1964 murder of Schwerner, Goodman, and Chaney, civil rights workers in Philadelphia, Mississippi, 1967.  
Sat., Oct. 20 -- John Woolman, anti-slavery worker, born in 1720.  
Sun., Oct. 21 -- Pennsylvania prohibited further importation of slaves, 1780.  
Mon., Oct. 22 -- Rev. T. J. Hornsby, Founder-President of Pilgrim Life Insurance Co., Augusta, Georgia, born, 1852.  
Tues., Oct. 23 -- Jackie Robinson signed contract and became first Black man in modern history to play major league baseball, 1945.  
Wed., Oct. 24 -- Enlistment of Black troops in the second war with England authorized by New York, 1814.  
Thurs., Oct. 25 -- Benjamin O. Davis, Sr., appointed first Black general in U. S. Army, 1940.  
Fri., Oct. 26 -- Mahalia Jackson, world's most renowned gospel singer, born,

## Co-Op Grill opens amid rising food costs

BY MICHAEL (HAT) WILLIAMS  
ONYX STAFF  
Increases in food prices is one of the most pressing issues happening today. In the Student Ell Center, prices in the cafeteria have risen 25-to 50 per cent in every area. Food Manager Gene Scur said one of the main problems facing college subsidized cafeterias was the price of petroleum oil being very high. Also, beef prices are going down because of its abundance since no one could afford it this summer. The student cafeteria cooks now produces many of their own products to save money. Self-service has been cut off because of the large number of rip-offs. Scur said that "prices are leveling off and sales are up 15 percent." The student cafeteria menu consists of: Cheeseburgers, 50 cents; Ham-burgers, 45 cents; Hot Dogs, 30 cents; French Fries, 25 cents among other things." Scur said he felt that the prices will level off in a month, but explained that each year, the cost goes up in operating the cafeteria. Last year, he said, food service cost about \$80,000; this year it will be about \$200,000.

and Hot Dogs, 25 cents. The reason for such a small menu is because of limited student support. The grill needs more student support to enlarge his services and menu. The Co-op Grill is looking for interested students who would be willing to help run the grill. The grill hours are now 11:45 - 2 p.m., Monday through Friday, and hopefully 8 - 11 at night when they have a larger staff. Help out the brothers operating the Grill by showing you support Their efforts in trying to establish a food service that's convenient and economical for black students should be supported.

BLACK STUDENTS to make a long story short THE ONYX WANTS YOU

Staff meetings are held every Thursday at 12 p.m. Come to our next one or drop in the office. We are located on the second floor of the Institute, 40 Leon St., Boston. LIBRARY CORNER

(BOOK REVIEW con't. from p. 3)

this book during a time when Jim Crow was beginning to flower. Robert M. Farnsworth, who wrote the introduction, gives a clear analysis of each story. In 20th century Afro-American psychological thinking, dissecting the author's purpose of approaching history in this internationally condensing manner. Chestnutt, a lawyer wrote this book in 1899 and there has been only one reprinting, in 1969, by the University of Michigan, Ann Arbor. "Conjure Woman" stands apart from the traditional post Civil-war collection of sentimental plantation stories, so should prove to be an unequaled addition to anyone's library. Although classified as fiction it holds its own as part of our African past once buried.

## Black Studies Program

Following is a list of the courses offered by North-eastern's newly accredited Black Studies Program. The Onyx will report on the program in the next issue.  
FALL QUARTER  
25.221 Black Ideologies; 25.278 The Black Novel; 25.210 Contemporary Problems in Black Society; 25.170 Economic Problems of Black Americans; 25.050 Educational Issues for Black Americans; 25.141 Elementary Swahili; 25.250 Foundations of Black Culture; 25.143 Intermediate Swahili; 25.212 Politics of the Black Family; 25.100 Science and Black Society; 30.270 Seminar: Wright/Ellison/ Baldwin; 25.252 Urban Bureaucracy and the Black Community; 25.121 Urban Seminar; 25.153 West African History  
WINTER QUARTER  
Black Diseases; 25.260 Black Ethics; 30.278 The Black Novel; 25.210 Contemporary Problems in Black Society; 25.170 Economic Problems of Black Americans; 25.050 Educational Issues for Black Americans; 25.141 Elementary Swahili; 25.250 Foundations of Black Culture; 25.143 Intermediate Swahili; 25.249 Minority Business Needs; 25.253 Seminar: Wright/Ellison/ Baldwin; 25.222 Third World Political Relations; 25.252 Urban Bureaucracy in the Black Community; 25.121 Urban Seminar; 23.153 West African History  
SPRING QUARTER  
25.260 Black Ethics; 25.221

Black Ideologies; 30.279 The Black Novel; 25.210 Contemporary Problems in Black Society; 25.170 Economic Problems in Black Society; 25.050 Educational Issues for Black Americans; 25.142 Elementary Swahili; 25.251 Foundations of Black Culture; 25.143 Intermediate Swahili;

25.249 Minority Business Needs; 25.255 Policy Analysis and the Black Community; 25.212 Politics of the Black Family; 25.211 Position of Women in African Society; 25.100 Science and Black society; 25.253 Seminar: Wright/ Ellison/ Baldwin; 23.153 West African History

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# From The Institute of the Black World

## GOALS IN THE STRUGGLE FOR A NEW BLACK EDUCATION (Part II)

The closer we examine the education that our black children are getting in today's public schools, the more we recognize the stark inadequacies of that education. It demonstrates to us that black people must commit themselves to the development of a new education for the new times in which we live. Some of us carry on this creative task in in-

dependent schools. Most of us, however, will have to challenge the public school systems where the vast majority of our children, our teachers, and our educational tax monies are.

The education of our children is our responsibility; ... we cannot place it in anyone else's hands anymore. We cannot expend precious time and energies convincing white people that they ought to stay in systems where we are now in the majority; nor can we deamean and deceive ourselves by as-

suming that we need their reluctant presence to develop new, excellent, creative educational experiences. (Neither should we exhaust ourselves by running away from them — once we have decided what we want to do, and set about doing it.)

But as soon as these things are said, we must immediately ask ourselves, what are we going to create in place of the present chaos, especially when so much of this chaos has been imbibed in our own lives? What do we want of any new education for our children? In other words, what are the new goals toward which we must first turn ourselves and then our schools, as they carry out their part of the larger educational process?

As a point of departure, I'd like to suggest seven preliminary goals for the education of black children in the public schools. All of these flow out of my own sense of what Martin King, Malcolm X and the Freedom Movement were about at their best. All of them challenge us to decide what we shall be about in the future. They are presented in sketchy outline here. But, by and large, they attempt to speak to the issue of how our children shall view themselves, their people, and their world.

These goals self-consciously avoid leaping into the familiar professional discussions of the "skills" our children need to "compete" American society. Rather they address first the spirit, the attitudes, the values our children need to be authentically human. They place primary attention on the inner equipment black children need to understand themselves and this American society. And they are based on the fervent hope that such a vision will help our children perceive the need for radical, personal and societal transformation, and inspire them to demand, seize and master whatever skills are required for their new tasks. In other words, the spirit, the values, the humanity come first. These goals assume that primacy.

### Some New Goals for the Education of our Children

We are committed to create an educational process which will:

1. Develop and present to our children and young people new models of men and women. Using examples from our century and our people, we should call their attention and study to persons like Martin Luther King, Jr., Malcolm X, Ruby Doris Smith, Septima Clarke,

Diane Nash, Paul Robeson and many others. Such study would include emphasis on self-discipline and self-sacrifice. It would move our children's thoughts beyond "rugged individualism" and "do your own thing" to a real sense of social consciousness and commitment — to a real sense of purpose.

2. Create in our children an understanding of the process of social change for justice and new humanity, and the necessary struggle, sacrifice and conflict involved in bringing about change. This should include study and recognition of the central role black people have played in the Movement to transform America especially since World War II.

3. Provide students with a sense of their relationship to the world-wide community of colored peoples who have also been waging struggles for freedom, justice and independence, especially during this century.

4. Provide our children and young people first with a sense of historical perspective on the long fight for justice that we have engaged in since the earliest days of the slave ships; next, with the understanding that over the centuries black people in America have, as a group, been the most consistent crusaders for freedom and equality in this society; and, third, with the consideration of their own role given that legacy of historical struggle.

5. Develop in our children and young people a knowledge and appreciation of the full cultural heritage of black people, beginning with our African origins; thereby helping to develop in them a healthy sense of self-respect and self-love, without which they cannot respect or love anyone else.

6. Develop in our children the will, the knowledge, and the imagination to ask new questions and seek new answers which will lead to the building of a more just and humane society in America, rather than teaching them to accept the order of things which exists today.

7. Create in our children a profound belief in their abilities to work for real, humane change in America, with a cognizance of their own responsibility to do so for the sake of their children, and for the sake of children they will never know.

### Putting the Goals into the Schools

Once we have discussed, expanded and absorbed

the letter and spirit of such goals, how do we go about putting them into practice? How do we set into motion a new educational process which will point the minds of our children towards our past as well as our future, and the best future of Mankind? In a sense, of course, the motion has already begun. The movements of the last 30 years, and the men, women and children who made them, provided a real new beginning for our continuing thrust forward. Now, some other things can be done by us all.

First, students must begin to think about what they're into. They must decide — becoming adults in the process — what development within themselves they wish to explore and encourage. They must decide whether the Superfly-Shaft-Cleopatra Jones fantasy syndrome on the one hand, or the constant "realistic" demand to develop money-making "skills", on the other, are really the only options available to them, the only vistas they can know.

When they are exposed to other possibilities and other goals for their education, then they can make some new choices and begin to create that new education themselves. So at the same time that they make just and necessary demands on their parents, faculty, administrators and Boards of Education for changes in the entire content and direction of their education, they must also make demands upon themselves and begin educating themselves in new ways. It can be done. We've seen one group of high school students in Atlanta who simply decided that they would create alternatives which were not available to them in their school (named ironically after Frederick Douglass). They began to teach themselves, seeking out surrogate teachers at places like IBW and elsewhere. What this example means is that students who decide to be serious can transform education from a deadly and often inaccurate recital of what is, to an exploration of what ought to be, what must be.

Of course, the parents are no less crucial. (By parents I mean here not only these who are biologically in that class, but all the persons who care deeply about the education of our children, the future of our people and the humanization of our society.) Parents often tend to think that professional educators or Board of Education members are magicians: that if they simply put their children into these "professional" hands, the

(CONTINUED ON PAGE 8)

## Inmates serve on A.C.T. Committee

The A.C.T. Committee (Africans Coordinating Together)

by Kamau Madu

The A.C.T. Committee was founded in 1967 by a group of Norfolk inmates. The purpose of the A.C.T. Committee was and still is to assist and be of service within the scope of our capabilities, embracing with vigor the concept of total survival by coordinating with all our sisters and brothers inside and outside prison everywhere.

The Committee at this time has five active Projects and programs within and without the walls. The Pre-Release Program, The Black Studies Library, Literary Education Review, The A.C.T. Committee Newsletter, and The Fourth Tuesday.

The Pre-Release Program is to help inmates to find jobs, homes or placements in a job training program. With the birth of this program and with the help of many dedicated sisters and brothers this program has been very successful in helping brothers get out of prison with more than carfare and a suit of clothes.

The purpose of the Black Studies Library is to provide an impressive alternative to the one-sided text books, newspapers and periodicals and to intensify our awareness of the world around us. Thanks to many concerned members of the community our Black Studies Library has expanded greatly by their contributions of books and newspapers.

The Literary Education Review performs a three-fold purpose: (1) It affords the inmate exposure in the community via "The Banner" and other newspapers. (2) It gives the inmate the chance to have some meaningful input into the Black Studies Library.

(3) It broadens the scope of the inmate in the fields

of history, philosophy, ideology and opinions of Black America. This project is taken on by a Committee member who reads all books, newspapers and periodicals and writes a review as to the value of the material. Newsletter is open to all Third World People and groups inside prison walls to contribute news and stories of human interest. The uniqueness of this newsletter is that it belongs to the prison community and it will always reflect the awareness and the attitude of the Third World experience.

The Fourth Tuesday affords the Black inmates to attend a meeting that is held every fourth Tuesday of the month. Each Fourth Tuesday is unique, for each month we have a different type of program. Poetry readings, entertainment, educational teachings, lawyers, whatever the Black population wants we try to provide. Every Black man here at one time or another has attended a Fourth Tuesday meeting.

The work of the A.C.T. Committee takes on many aspects ranging from assisting those in need of our service, to providing factual information for our community ACT upon.

A.C.T. invites you to join and share with us the mutual concern of our Black People. For further information please contact:

Mr. Leroy Bush  
Box 43  
Norfolk, Mass. 02056  
A.C.T. Committee  
Chairman

Ms. Barbara Powell  
Harvard University  
Holyoke Center Room  
Cambridge, Mass. 02139  
Out-side Coordinator

Kamau Madu, Editor of  
The A.C.T. Committee  
News Letter, is  
presently incarcerated at  
M.C.I. Norfolk.



# From The Institute of the Black World Con't. from Page 7

young people will come out as they ought to be. But look at the kind of country the "professional educators" have produced up to now! Is this really what we want - in the light of Indochina, Watergate, the gruesome Texas child murders, our own experiences?

We must admit that the tendency to put our children into the hands of others, without raising any real questions about what they are doing, is a form of escape from serious parental responsibility, one which must stop. Additionally, it is a result of growing despair over our capacity to challenge and change large, seemingly unresponsive structures and systems. But we cannot give in to either temptation. Certainly the last three

decades in our struggle and that of our brothers and sisters across the colonized world have taught us that the demands for justice and humanization are always considered "impossible". We simply have to decide what must be done for the children - and for the society. Then we must move against the odds, without guarantees, but with great expectations, endless patience, and an unswerving commitment to struggle.

Finally, there is that central, influential, but often fearful and apathetic element: the teachers. Usually, their fear and silence arise out of the fact that they are locked into the system as it is, by way of their education, their mortgage payments, their credit cards and other

elements of their own "security." If they are to become part of the force for implementing our seven goals, then they must recognize that they don't have to stay locked into passivity and acquiescence. They need to see the terrible choice they are making by placing their personal security before the future well-being and transformation of black people and the radical humanization of American society.

That is no overstatement of the dilemma. For if, with help, encouragement and a certain protection from other elements of the community, they can unlock themselves, our teachers have a tremendous opportunity at hand. They can begin to unlearn much of the content and methods they have been taught (and have taught themselves), so that they may be free to contemplate really new questions, new options, a new future for themselves and all of us. Soon they would be following the example of a small, committed minority who are already tearing the pages out of the ill-written textbooks, breaking the walls of the oppressive schools and opening themselves and their children to a real present, a real past and a real future.

## The Choice Is Ours

What this means, then, is that if we are to create a new education for our children, if we are to implement new goals, then all the participants in the task must be engaged in a continuous process of rethinking our own roles and purposes. Black people should be

discussing, debating, questioning, contemplating this matter of the education we need.

In cities like Atlanta, where black students far outnumber whites, it is increasingly popular and right to say that we must organize to gain control of the educational system. But it is even more important for us to be thinking about what we shall do with that educational system once we really control it. (We might even think about what we are doing now with the educational sectors we do control, in our homes and our churches.) For we've certainly discovered by now that Blackness is no magical potion, automatically leading to life and truth and humane values. No, we've been educated in this system too long. So, like all other

peoples, we must work incessantly, struggle continuously for transformation within ourselves and within our society, or we shall face stagnation, empty black rhetoric and death.

I think we have to choose life. That's what our foreparents were about. That's what Martin and Malcolm and the Movement were about. That's what our children must be about if they are to enter Mankind's great search for its own best humanity. So, wherever we have any control now, let's start creating the education and the society which will help to move us on our way. So what if all this has been a long time coming? Real change always comes that way. Our daddys and our mommas knew that. Why don't we?

## CALENDAR OF EVENTS

### NORTHEASTERN UNIVERSITY:

Oct. 25; 8:15 p.m. The J.R. Mitchell, Byard Lancaster Experience and Jackie Byard and Co. in concert in the Ballroom, Ell Center, admission free.

Oct. 27; 9 p.m. to 2 a.m. Partytime, for the benefit of A.C.T. (African's Coordinating Together) Committee of Norfolk Prison. Donation \$1.00.

### WESLEYAN UNIV. MIDDLETOWN, Conn.

Nov. 1 to Dec. 12 Weusi Gallery of New York is bringing their exhibit to Wesleyan.

### JOSEPH LEE SCHOOL, 155 Talbot Ave.

Oct. 19; 10 p.m. to 2 a.m. Partytime. Donation \$1.00. Student I.D. required.

### Newbury & Arlington Streets

Oct. 21 6 p.m. to 6 a.m. All Night Jazz Concert, featuring The J. R. Mitchell Experience.

### TUFTS UNIV.

Oct. 26, 8 p.m. Cousens Gym. Archie Shepp, Max Roach, Olatunji, Jaki Byard, Webster Lewis, Sonia Sanchez the Universal Dance Co. of Phila. and the Black Youth Ensemble. Sponsored by The Afro-Amer Cultural Center and the Afro-Amer. Society. Admission \$1.00.

## The Library Corner

BY VERD AYA BROWN  
AFRO-LIBRARIAN

We Black folks must know ourselves from all angles. Thus, we will appreciate the total value of our now existence and our future.

It is beautiful to be aware of the streets of which we are a part. The journeys that we must take, however, demand that we be knowledgeable of our historical, religious, social and musical self.

Not all of us will be able to experience first hand all of the beauty that is ours. Books, however, can open the doors to places and events that make us stronger and more viable persons to our people.

Reading indeed has been owned upon by us as a people, for we have generally had poor preparation for this task. If we now at Northeastern pick up the banner for better

reading habits, younger Black folk will have more positive footsteps to follow.

Gwendolyn Brooks, Imamu Baraka, Julius Lester, Paul Dunbar, the Hon. Elijah Muhammad and countless others are writing and have written to leave a legacy for our people.

We will only learn to press forward if we have knowledge of our past and present. Come to YOUR library brothers and sisters do not miss out on the knowledge of self.

The Library is located at the Afro-American Institute and has a diversified collection in the area of Black Studies.

### LIBRARY HOURS

Mon. - Thurs: 10 a.m. - 9 p.m.  
Fri.: 9 a.m. - 5 p.m.  
Sat.: 1 p.m. - 5 p.m.

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## New Black Books

*Reflections on Afro-American Music* by Dominique Rene' De Lerma \$10 (The Kent State University Press)

*The Psychology of Black Language* by Jim Haskins and Hugh F. Butts, M. D. \$1.50 (Harper and Row)

*Rappin' and Stylin' Out: I'm Somebody Important: Young Black Voices From Rural Georgia* by George Mitchell \$7.95, (University of Illinois Press)

*Communication in Urban Black America* edited by Thomas Kockman \$4.95 (University of Illinois Press)

*Black Poets of the United States: From Paul Dunbar to Langston Hughes* by Jean Wagner, translated by Kenneth Douglas \$5.50 (University of Illinois Press)

*The Emergence of Richard Wright: A Study in Literature and Society* by Kenneth Kinnamon \$7.50 (University of Illinois Press)

## Distinguished Speaker Series

This is to announce that the Distinguished Speaker Series Committee has booked its programs for the fall quarter. This quarter, the program looks to be excellent, balancing both dynamic speakers and beautiful programs.

Wednesday, October 31, 1973 -- "In Search of Dracula" is a program by two professors from Boston College who have done some research into the background of Count Dracula and his subsequent mythological aliases. This should be right in tune with Halloween ghouls, ghosts, and goblins.

Thursday, November 8, 1973 -- former Commissioner John O. Boone will speak. His topics will include correctional reform in Massachusetts, prisons in general and the new national

coalition that he is forming to improve the present dreary status of prisons and prison reform. Mr. Boone's talk should be topical and provocative.

Thursday, December 6, 1973 -- "Black Nativity" will be performed by the Black Persuasion and The Children of the Black Persuasion of the Elma Lewis School of Fine Arts located in Roxbury. This is the version of the Nativity story as written by Langston Hughes. Elma Lewis productions, always superb, will lend a gospel touch to this story that will touch your heart!

All programs start at 8 p.m. in the Alumni Auditorium. A donation of \$.75 per person is required. Additional information is forthcoming.

## THE AFRO INSTITUTE'S DANCE CLASS

WILL BEGIN AGAIN ON

WED., OCT. 24, AT

6:30 SHARP  
BE THERE!

## ALPHA KAPPA ALPHA SOCIETY

RUSH TEA

COMING SOON